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THE STEAM ENGINE FULFILLING PROPHECY.

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THE

STEAM ENGINE

FULFILLING PROPHECY

BEING A

REVIEW OF CERTAIN MYSTERIOUS PASSAGES OF SCRIPTURE CONTAINED IN THE BIBLE, BOTH IN THE OLD TESTAMENT AND IN THE NEW,

AND THEN OFFERING

TEN PROPOSITIONS TO PROVE THAT IT WAS THE STEAM ENGINE, AS WE NOW HAVE IT, THAT THE INSPIRED WRITERS SAW IN THEIR PROPHETIC VISIONS.

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MARK FENNELL,
Stationary Engineer at Cleveland, O.

CLEVELAND, OHIO
THE WILLIAMS PUBLISHING COMPANY
1891

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PREFACE.

One of the writers of the inspired Book says, "Lo, this only have I found, that God hath made man upright; and they have sought out many inventions." Most of the inventions that man sought out for ages and generations were weapons of war: but man has now turned his attention to another class of inventions. The steam-engine is most decidedly an engine of peace, and peace and tranquility will be the result of its invention.

In giving this small volume to our readers, we hope its reasoning may be comprehended and be a source of profit to all.

THE STEAM ENGINE FULFILLING PROPHECY.

The work that our great and beneficent Creator enjoined upon man, in the day when God made man in His own image and after His own likeness, was that he should be fruitful and multiply and replenish the earth, and subdue it. And notwithstanding his fall in and expulsion from the garden of Eden, man has gone on to obey the Divine injunction, and is succeeding nobly.

Man has succeeded in subduing the earth so far already that he can tell its shape and its size and its weight and its motions, almost to perfection. Whenever God has had any special work for any man to do, whether that work has been prophetical, apostolical, or mechanical, God has always prepared a man for the work that He has placed before him.

Hence, when God was about to destroy the world by a flood of waters, He said unto Noah,

"The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it." And with these instructions, Noah prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith.

When God was about to institute His worship among the children of Israel during their journey in the wilderness from Egypt to Canaan, we learn from the book of Exodus, the twenty-sixth chapter, that the Lord said unto Moses, "Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and pur-

ple, and scarlet; with cherubim of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle. And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. And thou shalt rear up the tabernacle

according to the fashion thereof which was shewed thee in the mount."

And after giving these and other instructions about the tabernacle and its service that need not be mentioned here, from the thirty-first chapter of Exodus we learn that: "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamack of the tribe of Dan: and in the hearts of all that are wise-hearted have I put wisdom, that they may make all that I have commanded thee."

Now the magnificent temple that was afterwards built by Solomon was patterned after the tabernacle. In the second chapter of the second book of Chronicles we are told that Solomon sent

to Huram the King of Tyre, and said, "Send me a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and Jerusalem." "And Huram the King of Tyre answered in writing, which he sent to Solomon, and said, Now I have sent thee a cunning man, endued with understanding, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."

Now every student of the Bible knows that these Old Testament works are but symbols and types of the glory that should follow the sufferings of Christ.

When Noah and his family came forth out of the ark after the flood, the Bible tells us that God blessed Noah and his sons, and said unto

them, "Be fruitful and multiply and replenish the earth."

"And Noah began to be a husbandman, and planted a vineyard: and he drank of the wine and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father. And Noah awoke from his wine and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

These predictions have been fulfilled before our own eyes. God has enlarged Japheth, and he is dwelling in the tents of Shem, and Canaan has been his servant. But the mighty, independent, onward-marching Japhethite said, "I don't want Canaan to be my servant any longer. I

don't want to be bothered with him. Canaan can go and work out his own salvation, and I will send missionaries and teachers to help him, and I will call on the forces of nature to do my hardest work." And the result is, that we have engines now in use, one of which can easily do the work of ten thousand men.

Chambers' Encyclopædia says of the first great pyramid of the Cheops, that it took a long time for its construction, one hundred thousand men being employed on it for thirty years or more, probably for about half a century. And some of our mechanical mathematicians have figured out that one of our engines does as much work as twenty-seven thousand of those men could do.

The question we propose to consider in the following pages is, did the inspired writers, in their prophetic visions, get any glimpses of the steam-engine? because, if they did, it is additional proof, if any were needed, that Christianity is founded on the Rock of Eternal Ages, and that Infidelity is built on the sinking sand.

We are well aware that the subject we are

about to approach is worthy the attempt of a master-mind. St. Paul says, 1 Cor. 1:27–29, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence."

We think it is quite reasonable to suppose that an engine acting so important a part among us, upon whom the ends of the world are come, as the steam-engine, should be symbolized and foretold in the Bible.

John Bunyan was a mechanic when he was a young man, and no mortal man but a mechanic could ever have written the 'Pilgrim's Progress' as Bunyan wrote it.

In the 'Pilgrim's Progress,' Christian came to the porter's lodge, or to the palace called Beautiful (or to the church, all meaning the same place), late in the evening. He asked the porter who was standing at the gate, whose house that

was, and if he could lodge there that night. And after giving a tolerable good account of himself, the porter took him into the house and introduced him to the family. They spent a pleasant evening together; and when they retired for the night, they put Christian in a beautiful chamber, the window of which was toward the sun-rising. Christian was up early in the morning, ready to resume his journey. But they told him that he should not go on his journey until they had shown him the rarities of that place; and Christian stayed several days at the palace called Beautiful. One day they took him into the study. They spent a whole day in the study, examining the records. And, after showing him our Lord's pedigree, how that He is the son of the Ancient of Days, and that He came of that eternal generation, then they showed him the records of some of the mighty acts which some of the Lord's most valiant servants had done—how that they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the

edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And there were also other histories and records of many other famous things, all of which Christian had a view, as of things both ancient and modern, with prophecies and predictions as to their certain accomplishment, to the dread and amazement of enemies and to the comfort and solace of pilgrims. Now, every one that is competent to judge, will admit that the steam-engine is the most famous of all modern famous things. And John Bunyan says that a Christian views modern famous things from the records in the study at the palace called Beautiful.

Because all steam-engineers are not saints, any more than any other class of men are, that is no evidence whatever that the steam-engine has not come by divine appointment. The most sacred piece of mechanical work that we know anything about is what is known as the ark of the testimony, or the ark of the covenant. Readers of the Bible know that this ark was an oblong

chest; two cubits and a half was the length of it; a cubit and a half was the breadth of it, and a cubit and a half was the height of it. It was built of shittim wood and overlaid with pure gold within and without; four rings of pure gold were put into the four corners of it, and staves of shittim wood overlaid with pure gold were put into the rings to carry the ark with. And a mercy seat of pure gold and two cherubim of gold of beaten work were put above upon the ark, and in the ark was put the testimony that God gave to the children of Israel.

Now, who got the control of, or the handling of this sacred piece of mechanical art, designed and ordered made by God Himself?

There were two priests, by the name of Hophni and Phinehas, who got control of it, and two greater villains than Hophni and Phinehas were we hardly read of. The most serious charge brought against them was that they lay with the women that assembled at the door of the tabernacle of the congregation. Hophni and Phinehas are the priests that we read of in the seventy-eighth Psalm, who fell by the sword and

their widows made no lamentation. It was through their villainy and the abomination that existed under their administration, that God forsook the tabernacle at Shiloh, the tent which He placed among men, and delivered His strength into captivity, and His glory into the enemy's hand; that He gave His people over unto the sword, and was wroth with His inheritance.

Now we are not to discuss some pre-Adamite theory, or something that nobody knows whether any such thing ever existed or whether it did not; but we are about to consider something that our own eyes see, and our own hands handle, so that they who run may read and see for themselves how much truth there may be in the train of reasoning that we shall present. And may the spirit of God, which moved upon the face of the waters in the beginning, move on our disordered spirits, and give us light as we contemplate this sublime and glorious subject.

On the book of Revelation, the Encyclopædia Britannica says: "The book of the New Testament, called Revelation of John, so long passed for the most obscure and difficult document of

early Christianity that scholars hesitated to apply to it the historical critical method of investigation. Since this hesitation has been overcome, it appears that the matter of the book is neither obscure nor mysterious, although many special points still remain to be cleared up." Without being paradoxical, we may affirm that the Apocalypse is the most intelligible book in the New Testament, because its author had not the individuality and originality of Paul, and because, historically, we can trace and comprehend its author's position much better than we can, for instance, the theology of Paul. But the Encyclopædia says that all interpretations not strictly historical must be excluded. The ethico-spiritualistic, rationalistic and dogmatic explanations such as were first attempted by the Alexandrine theologians are fatal to the understanding of the book, as are also the explanations drawn from Church history which were first put forward by mediæval sects. They all spoke in riddles; that is, by means of images, symbols, mystic numbers, forms of animals, and so on; they half concealed what they meant to

reveal. The reasons for this procedure are not far to seek; (1) clearness and distinctness would have been too profane, only the mysterious appears divine; (2) it was often dangerous to be too distinct.

The book of Revelation begins by saying, "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that He saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Then St. John goes on to say: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: what thou seest, write in a book and send it unto the seven churches which are in Asia. After this (that is, after he had received and delivered the messages to the seven churches which were in

Asia), I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, "Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone. and there was a rainbow round about the throne, in sight like unto an emerald."

This is the Almighty Creator of all things sitting upon His throne. "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had

each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to Him that sat on the throne: Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created. And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seven seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

Now this book was the future, or it contained future events that were to take place in this

world among the children of men. Who can look on the future? No mortal man can tell what a day may bring forth.

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat on the throne. And when He had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed

us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."

Now the remainder of this book of Revelation is given under the symbols of the opening of seven seals, and the sounding of seven trumpets, and the pouring out of seven vials. It is not our purpose to follow the opening of the seven seals, nor the sounding of the seven trumpets, any more than to say that at the opening of the seven seals, and at the sounding of the first six trumpets, there followed one continued train of desolation, of woe and death. There were plagues, and famines, and earthquakes, and pestilences, and war. It seemed as if there would be no end to woe and disaster; but between the time of the sounding of the sixth and the seventh angel, a turning-point is reached. Between the time of the sounding of

the sixth and seventh angel, St. John says, chapter 10, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He

hath declared to His servants the prophets." This mysterious vision had been seen by the prophets, more especially by the prophet Daniel. Now this brings us directly to the sounding of the seventh trumpet, chapter 11:15, "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned."

Before the Lamb had taken the book from the right hand of Him that sat on the throne, no man could look on the future; but after the seventh angel sounded, the four and twenty elders did look on the future, because the kingdoms of this world are not yet become the kingdoms of our Lord and His Christ, and they never have been: but to the four and twenty elders it is as if it had already come to pass. The prophet

Isaiah spoke of the birth and the life and sufferings and death of our Saviour as if they had already taken place, although the prophet had written seven hundred years before the Saviour was born. Hence, of our Saviour's birth, the prophet says, "Unto us a child is born, unto us a son is given." Of His sufferings, the prophet says that "He was led as a lamb to the slaughter, He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." And of His death the prophet says, "He was cut off out of the land of the living; He made His grave with the wicked, and with the rich in His death."

And after the prophet Isaiah had foretold some of the blessings that should come to the people under the Saviour's reign, as he told them that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the ex-

cellency of our God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing."

Then the prophet told the people of some terrible woes that would befall them for their sin, before the Saviour would come. The prophet says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that rise up early in the morning, that they may follow strong drinks; and continue till night, till wine inflame them. Therefore my people are gone into captivity, because they have no knowledge." But the prophet says that "the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sighing and sorrow shall flee away."

Now, in exactly the same way, St. John goes on to reveal some terrible woes that shall befall

the human race before the kingdoms of this world really are become the kingdoms of our Lord and His Christ. It is to a very brief consideration of these awful calamities that we shall now direct our attention for a little while.

A celebrated writer on prophecy, Mr. J. M. Swormstedt, said a little while ago that no mortal man has ever yet been able to explain the twelfth chapter of Revelation. But in the twelfth chapter, St. John says: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a

rod of iron: and her child was caught up unto God and to his throne."

Now that this woman is the Church, and that this child is the Saviour, will not admit of one single doubt. Because it is said that the child shall rule all nations, no promise has ever been made to any other child that has ever been born, that he should rule all nations; but the promise to this child is that he shall rule all nations with a rod of iron; and he was caught up unto God and His throne.

Now this agrees exactly with our Saviour's own teaching in the parable of the wicked husbandmen. In that parable our Saviour says, in the twenty-first chapter of Matthew, that "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive of the fruits of it. And the husbandmen took the servants, and beat one, and killed another, and

stoned another. And again he sent unto them other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." And he has been out of the vineyard ever since, and he was caught up unto God and his throne, but he shall rule all nations with a rod of iron.

We will now leave the child with God upon His throne, and follow the fortunes of the woman for a little while. It is said that she "fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." The great red dragon had been foiled in his attempt to devour the child as soon as it was

born, which attempt he made through the agency of Herod, when Herod "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Now this butchery of Herod's brings Roman paganism in as an agency of the great red dragon. The dragon being foiled in his attempt to devour the child as soon as it was born, marshals his legions and makes his final assault upon heaven, and without even assailing the throne up to which the child had been caught. He is finally and forever driven out of heaven, with all his angels, by Michael and his angels, creatures whom he always supposed to be inferior to himself.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his

Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The great red dragon, or the devil, being foiled in his attempt to devour the child as soon as it was born, and being driven out of heaven by Michael and his angels, and being cast out into the earth and knowing that he hath but a short time to pour out his wrath upon the inhabitants of the earth and the sea, it might naturally be expected that his wrath during that short time would be terrible.

"And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child." Now these persecutions began in the days of the apostles, and continued down through the centuries until the time of the Reformation. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed,

which keep the commandments of God and the testimony of Jesus Christ."

Now we shall have need to pursue this a little further, to see the agency with which the dragon carried on his merciless war with the remnant of the woman's seed during the time of the Reformation and down to the time of the American Revolution, or till the time of the war for Independence in this country. In the thirteenth chapter, St. John goes on to say: "And I stood upon the sand of the sea, and saw a beast rise up out of the the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard. and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power

was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them."

Power was given unto this beast to make war with Wycliff, and to overcome him; power was given unto him to make war with Luther, and to overcome him; power was given unto him to make war with Latimer and Ridley, and to overcome them; power was given unto him to make war with Knox, and to overcome him; power was given him to make war with John Huss of Bohemia, and to overcome him. It is estimated that no less than fifty millions of people perished in Great Britain and Ireland, in France and Germany and Bohemia through the agency of this horrible beast.

But the American Revolution gave the dragon that gave power unto the beast (that is, it gave the devil) a deadly wound that will never be healed. And when what is known as our "Bill of Rights," as contained in the first article of

amendments to the Constitution, was secured, then that buried the beast that had on his heads the names of blasphemy, in the grave, from whence he will never know any resurrection. The dragon carried on his relentless war with the remnant of the woman's seed through the agency of this beast, by putting Protestants and Catholics to torturing and murdering each other; but as long as our glorious star-spangled banner floats in the breeze, he can never do that again. He will have to trample our national ensigns and our national honor into the dust, and blot American history out of existence and out of remembrance, before ever he can do that again; and it is not in the power of the devil and his angels to do it.

The War of 1812, in which the great battle of Lake Erie was fought, in all probability, brought the short time in which the devil was allowed to pour out his wrath upon the inhabiters of the sea, to an end. But you may say that there have been battles on the sea since the War of 1812, years for which we give the devil no credit; for tyranny and oppression have

gone down under every blow that has been struck upon the sea since his satanic majesty's time thereon has come to an end.

We shall now return to the child that was born, who should rule all nations with a rod of iron, and also to the mighty angel that St. John saw come down from heaven clothed with a cloud, and with a rainbow upon his head: and stood upon the sea and upon the earth and lifted up his hand to heaven and sware by Him that liveth forever and ever, that there should be time no longer.

The Rev. John Wesley, the founder of Methodism, says in his notes on the book of Revelation, that the swearing of this angel is peculiarly for the comfort of holy men who are afflicted under the third woe. Now to get some definite idea as to who or what this angel is, and what he is intended to symbolize, we shall here quote just what Mr. Wesley says in his note on the sixth verse of the tenth chapter of Revelation.

Mr. Wesley says: "The six preceding trumpets pass without any such solemnity. It is the trumpet of the seventh angel alone which is con-

firmed by so high an oath, by Him that liveth forever and ever, before whom a thousand years are but a day, who created the heavens, the earth, the sea and the things that are therein, and consequently has the sovereign power over all: therefore all his enemies, though they rage a while in heaven, on the sea, and on the earth, yet must give place to him. That there should be no more a time, but in the days of the seventh angel the mystery of God shall be fulfilled; that is, a time, a chronos, shall not expire before the mystery is fulfilled. A chronos (1111 years) will nearly pass before then, but not quite." The period, then, which we may term a non-chronos, not a whole time, must be a little shorter than this. The non-chronos here mentioned seems to begin in the year 800 (when Charles the Great instituted in the west a new line of emperors or of many kings), to end in the year 1836; and to contain, among other things, the short time of the third woe, and the three times and a half of the woman in the wilderness, and the duration of the beast. Now is it not re-

markable that all these times should converge to that very same year, the year 1836?

From a table of figures that we find in Mr. Wesley's notes we take the following. Comparing the prophecy and history together, Mr. Wesley says that they seem to begin and end nearly thus: "The non-chronos extends from about 800 to 1836; the little time from 947 to 1836; the time times and a half from 1068 to 1836." Now what are the inferences to be drawn from, or the conclusions to be arrived at, from this train of reasoning? There is but one logical conclusion to come to, and it is as plain as that two and two make four, and that is, that in or about the year 1836 the time had arrived for the child that had been born to begin to rule all nations with a rod of iron; and the time had arrived for the mighty angel with the rainbow upon his head to make his appearance. Now in view of the terrible woes that have befallen the human race in the past, the burden of devout and enquiring minds has been what this ruling with the rod of iron could really mean. And the question has arisen as to whether it

means the rod of war. But the child who was to rule all nations is the Prince of Peace, and of the increase of His government and peace there shall be no end. It is impossible that the Prince of Peace should rule all nations with the rod of war.

Then is it the rod of oppression?

> "He comes to break oppression,
> And set the captive free,
> To take away transgression,
> And rule in equity,"

says Dr. Isaac Watts.

Then is it the rod of severity? "He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, the smoking flax shall He not quench, until He sends forth judgment unto victory; and in His name shall the Gentiles trust." He is going to gain the victory and rule all nations with a rod of iron, without any severity.

The Psalmist says of His rule, in Psalm 72:6, that "He shall come down like the rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish;

and abundance of peace so long as the moon endureth." And the moon is likely to endure for quite a while yet. And "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

The prophet Isaiah says, chapter 11:1-9, "and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and he shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the

calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Professor Fairbairn says in his book on Iron, that a very slight acquaintance with natural science will exhibit the wisdom of a bountiful Creator, in the wide diffusion and abundant supply of iron and coal, two of the greatest boons conferred upon the human race. If we refer to the history of the past, and trace the change from barbarism to a state of intellectual culture, we shall see at every step the contrivances and appliances of the "cunning workers in iron." These have always been the associates of mental progress and the forerunners to supply to the wants and necessities of our social existence. Iron, on account of its abundance,

working qualities and tenacity, is probably the most useful and valuable of metals. Iron accommodates itself to all our wants and desires, and even to our caprices. It is a medicine of much virtue and the only metal friendly to the human frame. In its primitive position it is commingled with the earth's strata in bountiful profusion; it is found in various combinations and conditions in every formation, and it is a constituent element of both animals and vegetables.

Now we shall not attempt to mystify anything, but we shall let historical facts speak for themselves, on this ruling with a rod of iron.

In the year 1837, Queen Victoria ascended the throne of Great Britain, and during the early years of her reign, George Stephenson, the inventor of the locomotive-engine, was one of her right-hand men. In an editorial on the Queen's Jubilee, the (Cleveland) *Leader* says: "The fifty years of Queen Victoria's reign have been the golden era of the world's history, in which the people of Great Britain, next to our own, have played the most conspicuous part. The same racial impulses and characteristics that have

made this the greatest nation on earth, have made Great Britain the greatest monarchy of all time."

Then, after giving some figures on the increase of the inhabitants, the *Leader* says that industrial growth has more than kept pace with the increase of population, that the production of coal has increased three-fold, and that of iron nine hundred per cent. in the last fifty years. And that four billion dollars have been invested in railways in Great Britain alone. And probably as much more has been spent in the railway systems of Canada, Australia and India.

Van Buren Denslow, LL. D., says in his great work on the 'Principles of Economic Philosophy,' that the railways and the transportation machinery of the United States are worth seven billion dollars, and the manufacturing machinery is worth three billion dollars. Now all this immense wealth that is ruling these two great and powerful nations has come into existence since the year 1836, when, according to our reasoning, the ruling with the rod of iron should have begun.

The statistical report of the American Iron and Steel Association for 1889, says that the world's annual production of iron ore is more than fifty-three million tons, of coal two hundred and forty-six million tons. The report says that the world's production of pig iron has increased seventy-six per cent. since 1878. The Hon. Edward Atkinson of Boston, and the Hon. Abram S. Hewitt, and others who have given this subject their careful consideration, maintain that the world's present production of pig iron is twenty-eight million tons per year. And, basing their calculations upon the rate of increase for the past few years, they maintain that the world will want and must have not less than fifty six million tons of iron made in the year 1900. The impression is abroad that there will be almost an infinite demand for iron in the next few years, and that the rod of iron will rule all nations.

With the exception of what was made in England for a few years previous to that time, there is in all probability more iron produced now in one single year than there was in all the entire

history of the human race, before the year 1836.

"And unto the angel of the church of Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: he that overcometh and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and I will give him the morning star." We shall now scrutinize this mighty angel, from the rainbow that is on his head, down to the earth and the sea upon which he places his feet. He should have made his appearance about the year 1836, when this great activity in the iron trade began. We have ten propositions that we shall now proceed to offer, to prove that this angel is none other than the steam-engine, as it now exists.

Our first proposition is, that this is the same vision that Daniel saw, some six hundred years before it was seen by St. John. In the tenth chapter of his prophecy, Daniel says: "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time

appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river which is Hiddekel; then I lifted up mine eyes and looked, and behold a certain man clothed in linen." John says, "I saw a mighty angel clothed with a cloud." Daniel says, "I lifted up mine eyes and looked, and behold a certain man clothed in linen." Now, to show that men are sometimes called angels, or that angels are sometimes called men, in the Bible, we shall mention two circumstances, one from the Old Testament and the other from the New Testament.

In the nineteenth chapter of the book of Genesis, it is said: "And there came two ANGELS to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward

the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the MEN which came in to thee this night? bring them out unto us, that we might know them."

On the morning that our Lord rose from the dead, St. Luke says: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it

came to pass, as they were much perplexed thereabout, behold, two MEN stood by them in shining garments: They said unto them, Why seek ye the living among the dead? He is not here, but is risen. It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with them, that told these things unto the apostles."

The same writer says, "And, behold, two of them went that same day to a village called Emmaus, and they talked together of all these things which had happened." And as they communed and reasoned about, and were sad at what had happened, a stranger drew near and asked them of what manner their communications were, and what they were sad about, and they told him. And they said, "but we trusted that it had been He which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea," they said, "and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also saw a

vision OF ANGELS, which said that He was alive." Now, every student of the Bible knows that the same persons are referred to in both these cases, although in one place they are called MEN, and in another place they are called ANGELS. And so it is in this case; the vision is the same, as the sequel will prove. Daniel says, "Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightening, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves."

Now the prophet Daniel not only foretold coming events, but told exactly the time of their accomplishment; and after he had seen this remarkable vision, some leagues and conflicts between certain powers were revealed to him, and also a view of the general resurrection; then the

prophet returns to this mysterious man that he saw by the side of the river, in chapter 12, verses 5-7, "Then I Daniel looked, and, behold, there stood other two, one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." That this vision is the same —and the times here mentioned—as that in Revelation, all of which was to end in the year 1836, there is no room to doubt.

Our second proposition is, that this angel had a rainbow upon his head. From the phraseology used in Revelation, where it is said that this angel lifted up his hand to heaven, and sware by Him that liveth for ever and ever,

that there would be time no longer, it has been supposed that this angel was coming down to wreck the universe, to suspend, or to abolish, the law of gravitation, and throw creation into a ten thousand times worse chaos than it had ever known before; but this angel has a rainbow upon his head. Now what does the rainbow signify in the Bible? Does it signify destruction? No; it signifies protection; it is the token of a covenant. Thus, when Noah and his family came forth out of the ark after the flood, it is said that "God spake unto Noah and to his sons with him, saying, And I, behold I will establish my covenant with you, and with your seed after you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be

seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

In view of the fact that God has made the rainbow a token of an everlasting covenant between Himself and every living creature of all flesh that is upon the earth, Bible expositors have said that this is the angel of the covenant, because he has the covenant token upon his head. Now the angel of the covenant is the Lord Jesus Christ Himself. And if this was the Lord Jesus Christ Himself, He would swear by Himself, and not swear by Him that liveth for ever and ever. This is a created angel, whoever he is or whatever he is intended to symbolize, and he is closely allied to the angel of the covenant; the fact is, or appears to be, that he is the forerunner of the angel of the covenant, and that he is sent to prepare the way for our Lord's coming to reign, exactly the same as John the

Baptist was sent to prepare the way for His coming to preach. And the valleys are being exalted, and the hills are being made low; the crooked are being made straight and the rough places plain; and the glory of the Lord is about to be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. All flesh did not see the glory of the Lord together under the administration of John the Baptist, but all flesh will see it together under the administration of this second great forerunner.

Our third proposition is that this angel's face was, as it were, the sun. Now, what are some of the general characteristics of the sun? The primary object of the rising sun is to dispell the darkness, and it is true, as the poet says, that

> "The night of the ages
> Was weary and long,
> And darkness gave cover
> And shelter to wrong;
> But the wearisome night
> Of oppression is past,
> And the shadowing darkness
> Has lifted at last."

Uriah Smith says, in his book on the United

States in prophecy, "Go back fifty years, and the world, with respect to those things which tend to domestic convenience and comfort, and the means of illumination and the production and application of heat, and the performance of various household operations, with respect to the methods of rapid locomotion from place to place, and the transmission of intelligence from point to point, stood about where it did in the days of the patriarchs. Suddenly, the waters of that long stream, over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books and brought the predicted time, when many would run to and fro, and knowledge should be increased."

Sir Edward Thornton, the British Minister Plenipotentiary to this country, in his address at the opening of our Centennial exhibition at Philadelphia in 1876, referring to the exhibition in London in 1851, said: "We exhibited pottery

then that our ploughmen would not now use, and all that advancement in twenty-five years."

In the year 1833, the British government abolished the last remains of slavery throughout all the British empire, and Great Britain being mistress of the seas, slavery's doom upon the seas was then sealed.

In the year 1835 an order in council was obtained for the appointment of a chief engineer and inspector of machinery at Woolwich dockyard, which was the beginning of the engineering department in the British navy.

In the year 1836 the Great Western Steamship Company was organized. And their first steamship, the *Great Western*, sailed from Bristol on April 8, 1838, and reached New York on the morning of the twenty-third of the same month, making her return passage in fourteen days.

It was, in all probability, then that this mighty angel with the rainbow upon his head, with one end of the rainbow resting upon the British Isles, representing the eastern hemisphere, and the other end resting upon the United States, representing the western hemisphere, and span-

ning the Atlantic ocean and uniting the earth under one everlasting covenant, set one foot upon the sea. And it turned its face as it were the sun, out over the broad expanse of ocean, and lifted up its hand to heaven, and sware by Him that liveth for ever and ever, that the time of slavery and piracy and murder upon the sea should be no longer. And where are slavery and piracy and murder upon the sea now? They are among the former things that have passed away; they are never to return. There is not a nook or a corner upon the bosom of the waters where an intruder could hide from the flaming eyes of this mighty angel. This mighty angel will guard the sea from all intruders until the sea shall give up the dead that are in it.

Another general characteristic of the sun is to prolong life. When the steam-engine came into existence the average length of human life was about twenty-one years, now it is over forty-one in Christian countries. The death rate of the great city of London, the world's metropolis, at the present time, is but a small fraction over eighteen per thousand in a year; this will

give an average of from fifty to fifty-five years; and yet they sometimes tell us that we are starving in the great cities for want of oxygen. Considering the multiplied comforts and conveniences that the steam-engine has brought within the reach of all, it is but reasonable to suppose that the average of life will continue to lengthen; and famines and pestilences and wars, as they existed in the past, will be impossible in the future, as this mighty angel advances.

Our fourth proposition is, that this man had his loins girded with fine gold of Uphaz. Now what does the girding of the loins signify in the Scriptures. In Oriental countries all the people wore long, flowing robes, and when a man appeared with his robe girded about his loins, it was evidence that he was prepared to go on a journey, or that he was ready to run a race. And so the prophet Daniel says of the man that he saw, whose loins were girded with fine gold of Uphaz, an unmistakable evidence that he was ready for action—he was ready to run.

The people of Nineveh prided themselves exceedingly in their jumping chariots, their pranc-

ing horses and rattling wheels. But the prophet Nahum told them that when Nineveh had been laid waste, and was set as a gazing stock—and that is just what Nineveh is now—that there would be better chariots than theirs. For the prophet says, in chapter 2, verses 3–4, "The chariots shall be with flaming torches in the day of his preparation; the chariots shall rage in the streets, they shall jostle one against another in the broad ways, and they shall run like the lightnings." Now the lightnings can only run in their own prescribed tracks; they can only run in or from clouds that are over-charged with electricity. Now let us suppose that we are visiting one of our great depots or railway stations on a lovely summer morning. As we arrive, the train-men are busy making up a train; whether this train is to carry an excursion party or is loaded with merchandise, it makes no difference. No horses, camels, mules or dromedaries are seen to move this long row of caravans; but we move on to the end of the train, and at the head of the train and coupled to it, there stands a magnificent chariot. If it is

standing where it can reflect the rays of the summer's sun, it will make your eyes dazzle to look at it. And there he stands, with his loins girded with fine gold of Uphaz, or with what is just as brilliant and as dazzling. He looks like a thing that can run. Oh, yes, he is like a young colt; he has got the run in him; he can run like the lightnings. But what is this magnificent creature we are looking at? Is it a man or is it an angel? Is it an earthly creature or is it an heavenly creature? The fact is, that it is a combination of both. This man is a compound being. If this man or this angel or this chariot did not possess a compound nature, then, according to the universal law of gravitation and the inertia of matter, it must stand where it is forever, because matter does not possess any self-moving power. It does not and cannot, under any circumstances, move itself.

When the prophet Ezekiel was sent to prophesy against the idolatry of the children of Israel, there was revealed unto him a vision of living creatures and of wheels. Now, it is generally supposed that these wheels symbolize the provi-

dences and the agencies that the Almighty, in His infinite wisdom, would use to uproot and to destroy the rebellious from the face of the earth; to work out the salvation of His people and fill the earth with His glory.

In his vision of what is called the vision of the coals of fire, and the vision of the cherubim, chapter 10, verses 6–11, the prophet Ezekiel says, "And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out."

Now, when the fire that was between the wheels had been adjusted and set in order, then the man clothed in linen, whose loins were girded with fine gold of Uphaz, was ready to move, he was ready for action. Is it not remarkable that just at this time in his vision the prophet says,

"And there appeared in the cherubim the form of a man's hand under their wings." This cherubim that the prophet saw is so inert in itself that it cannot move its own wings—a man's hand must move them.

Then the prophet says, "And when I looked, behold, the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel." Now it is as plain as plain can be, that inspiration is here showing that this cherubim's motion and its locomotion are produced by the pattern and form of its own wheels; for the prophet says they were "as if a wheel had been in the midst of a wheel."

The immortal George Stephenson, the inventor of the locomotive engine, himself proved that the power that gives it motion came directly from the sun. And the curves of motion that it produces from the patterns of its own wheels are as celestial and eternal and divine as the

motions of the sun and the moon and the stars. Its lines and curves of motion are produced by its own locomotion, and all the skill and ingenuity upon the earth cannot alter one line or curve of its motion a single hair's breadth. They are as eternal as the eternal Spirit of God, who is the author of its motion. The prophet says, "And when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went."

Our fifth proposition is, that Daniel says that this man's body also was like the beryl. Ezekiel says that the color of the wheels was of the color of a beryl stone. Now what is beryl? Beryl is a mineral. Your body and mine, and every other man's body that belongs to Adam's race, was made out of the dust of the ground: "Dust thou art, and unto dust thou shalt return." But here is a man, and his body is also like the beryl; it is not like a body that is made out of the dust of the ground, but it is like a body that is made out of the minerals of the ground.

Beryl, among the minerals or metals, was dis-

tinguished for its superior hardness. It is found in its original state in the shape of prisms or hexagonal cylindrical; it was used quite extensively as jewelry by the Romans in the shape of hexagon cylinderi. Beryl varies in quality and in color. When we take into consideration its various qualities and colors, and also the shape in which it is found in its primitive beds, we see that there is no other mineral or metal that the prophet could have mentioned that so fully represents the body of the steam-engine as beryl does. The hand of inspiration is here clearly seen guiding the prophet's pen; the cylindrical shape of this man's body is vividly symbolized and foreshown in the beryl. And then it is supposed that the beryl here mentioned is the same as the chrysolite of the ancients, which includes all stones of a golden or yellowish color. Iron and steel and copper and brass, when put to useful and ornamental purposes, fulfill to the very letter all the requirements of the beryl, of which this man's body was like, whose body also was like the beryl.

Our sixth proposition is, that this man's arms

and his feet were like in color to polished brass. If you will go down to our harbor (Cleveland) when the magnificent steamer *City of Cleveland* is at her dock, in viewing her ponderous machinery, if you will look high enough, you will see a great beam, and when the steamer moves off from her moorings this great beam will sway, assuming a walking position. Now what do you call that a walking-beam for? Is it because it is the one foot that this mighty angel placed upon the sea? And it is in color like unto polished brass.

If you will look a little more carefully at our steam-engines as they stand at our depots or stations, or as they pass along our railroads, or if you should look at any of the mighty engines that keep the wheels and the machinery of our mills and manufactories in almost perpetual motion, you will see arms or rods of iron. These arms or rods of iron are known to steam-engineers as the connecting-rod, and the piston-rod, and the eccentric-rod, and so on. Now it is more than likely that these are the rods of iron, or that this is the rod of iron mentioned in the

Bible, both in the Old Testament and in the New, by which the Great Ruler is going to rule all nations, and prepare them for, if not during, His millennial reign.

Now these inspired writers themselves are the only witnesses to these most inspiring visions; but they do not tell us what they dreamed or what they imagined, but what they heard and saw; and they are very careful to tell just what they did hear and see. They do not attempt to convey the idea to our minds that the things that they saw and heard were real in themselves; but they tell us what the things that they saw and heard were like, and what they had the appearance of being. Now if these visions were prophecies and were symbolical of something that was to come, then they concern us quite as much, if not more, than they did the prophets themselves. And if all Scripture is given by the inspiration of God, and is written for our learning, then these visions will become more interesting as the wheels of time roll slowly on and unfold their real and majestic meaning.

Our seventh proposition is, that Daniel says

that this man's voice was as the voice of a multitude. St. John says that he cried with a loud voice, as when a lion roareth. Now this vision was revealed to the prophet Daniel while he was among the solitudes of the river-side, while he was beside the great river, which is Hiddekel. It was revealed to St. John while he was upon the lonely Isle of Patmos. They have both described the creature that they saw very vividly. Daniel describes him as a man "clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass." St. John describes him as a mighty angel clothed with a cloud, and with a rainbow upon his head and his face was as it were the sun, and his feet were as pillars of fire.

Now, in the attitude that they both saw him, he was ready for action. Daniel saw him with his loins girded with fine gold of Uphaz; St. John saw him stand upon the sea and upon the earth, as if ready to engage in some world-

wide mission. And now he starts out to accomplish his mission, and to run the race set before him. The fire between the wheels has been set in order, and a man's hand has lifted the wings of the cherubim; and as he moves, the tremendous roar of his exhausting steam comes down upon the devout ears of the lonely exile as the roaring of a lion, and cries with a loud voice as when a lion roareth. Daniel says that the voice of his words was as the voice of a multitude.

Now, there are no two metaphors that the inspired writers could possibly have used that more fitly represent the noise produced by the action of the steam-engine, than that of the roaring of a lion, or that of the voice of a multitude. St. John says, "And when he had cried, seven thunders uttered their voices." Here, as in some other places in the Bible, a definite number is put to represent an indefinite number, and seven symbolizes the perfect activity that would follow on the earth and upon the sea when this mighty angel began to cry. Seven thunders uttered their voices. Now, is it not a common expression to say the thundering locomotive, or that the train

came thundering along? Our lightning express trains, thundering along a mile a minute, through the blazing light of the noon-day, and through the solemn darkness of the midnight, are divinely symbolized in Holy Writ by seven thunders uttering their voices.

In the ninth chapter of his prophecy, Ezekiel speaks of six men who were coming forth to slaughter the city of Jerusalem for its perverseness; but among them there was a man clothed in linen, with a writer's inkhorn by his side, "and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. And to the others he said, Go ye after him through the city, and smite: let not your eyes spare, neither have ye pity: but come not near any man upon whom is the mark; and begin at my sanctuary. And it came to pass, while they were

slaying them, I fell upon my face, and cried, and said, Ah, Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?"

Now, it is in answer to this inquiry of the prophet that we have the vision of the coals of fire, and of the cherubim The visions recorded in the first and tenth chapters of Ezekiel's prophecy are the same. The prophet says: "Then I looked, and, behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain. And he spake to the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city." Now, this may symbolize the destruction of the city, as some interpreters claim, but the man clothed with linen had nothing to do with the destruction of the city, and we think

it more fitly symbolizes the entire restoration of the city by virtue of them who cried and sighed for its abominations. We think it symbolizes its restoration, with all its abominations and perverseness cut off for ever, and that the city of Jerusalem is here symbolized by the whole earth, and that these visions reveal the means and the agencies by which this restoration is to be accomplished. "Now the cherubim stood on the right side of the house when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh."

Our eighth proposition is that St. John says that this mighty angel had a book in his hand. Now what does a book indicate in the Bible, or out of it? It indicates knowledge, doesn't it? Well, Daniel says that many shall run to and fro, and knowledge shall be increased. And

every intelligent person who ponders these pages will see at a glance that this would be an excellent subject upon which to write a volume—the running to and fro and the increase of knowledge since the steam-engine has made its appearance. There has been more running to and fro and a greater increase of knowledge since the steam-engine has been discovered or invented than there was in all human history before.

If ever there was a time when darkness covered the earth and gross darkness the people, it was at the time when Copernicus was born. That was indeed the dark age; and the Church had then had its own way for a thousand years. But it was impossible for knowledge to increase until the true system of mechanics had been discovered; and when, after years of careful study upon this subject, Copernicus said that the earth was not the centre, for no machine could run that way, then the dignitaries of the Church became alarmed.

Now, as long as they maintained that the earth was the centre of the universe, and that

the sun and the moon and the stars traveled around the earth every twenty-four hours, what did they know, what could they know, of the real magnitude and dimensions of the universe? What did they know, what could they know, of the magnitude of the Pleiades and Orion, and of the awful distance these mighty constellations are from the earth? It is true, that after the true system of the universe had been discovered and explained by Copernicus and Kepler and Galileo and Newton, knowledge did begin to increase among the few; but what about the multitudes? Knowledge could only increase as the means of acquiring knowledge came within reach; and the multitude, or the masses, had to grope in the darkness, until the laws and forces of nature, as they had been discovered and explained by Copernicus and Kepler and Galileo and Newton, had been put into practical operation for the benefit of the human race, by James Watt of Scotland and George Stephenson of England, and by Robert Fulton and Oliver Evans of America, and other sons of God, whom

the earnest expectation of the creature was waiting to see manifest themselves.

We wonder what the proportion is among the common people who are reading daily or weekly newspapers, both secular and religious, and who are reading books on philosophy and science and religion, now, to what it was before the steam-engine came into existence; probably a thousand to one would be too small an estimate. Our children in our common schools, with text-books that they now have, know more than most of the old philosophers and divines knew. The steam-engine has been the means of increasing knowledge in every branch of industry, in agriculture, in manufacture, in commerce and in mining. And as to the little travel or running to and fro that was done, and the dangers and sufferings that attended it before the steam-engine was known, ask the pioneer settlers of this western wilderness; ask the sailors and soldiers and the missionaries—those who did the most of the travel—and they can tell the tale. Contrast their situation with ours, and then we shall see the difference; and as

yet, we are only in the dawning of the day. The book in this angel's hand is open; no more sealed-up mysteries. Knowledge is free to all, and the means of acquiring it brought within the reach of all.

Our ninth proposition is, that St. John says that this mighty angel was clothed with a cloud, and the prophet Daniel says that this man was in linen. Cloud is an emblem of trouble and commotion; and the steam-engine set one foot upon the sea and the other upon the earth in a time of trouble and commotion. In the order of revelation, when the sixth angel sounded, there were four angels loosed which had been bound by the great river Euphrates, which were prepared for an hour and a day and a month and a year, to slay the third part of men. And the number of the army of the horsemen was two hundred million, the revelator says: "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and

brimstone." By these were the third part of men killed, by the fire and by the smoke and by the brimstone which issued out of their mouths.

Now it was during the time in which this fearful army was allowed to accomplish its mission, that this mighty angel with the rainbow upon his head made his appearance; and wars have raged terribly upon the earth even since the steam-engine has been in existence; but there has not been very much fighting upon the sea.

That cloud and smoke are sometimes synonymous, we learn from the Bible and also from the poets. When God was about to give His law on Mount Sinai, in the nineteenth chapter of Exodus, it is said, "And it came to pass on the third day in the morning, that there were thunderings and lightnings, and a thick CLOUD upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a SMOKE, because the Lord had descended upon it in fire:

and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

Of the wondrous pillar that led this people in their journeys in the wilderness, Sir Walter Scott says:

> "When Israel, of the Lord beloved,
> Out from the land of bondage came,
> Her father's God before her moved,
> An awful guide in SMOKE and flame.
> By day, along the astonished lands,
> The CLOUDY pillar glided slow:
> By night, Arabia's crimsoned sands
> Returned the fiery column's glow."

If we were standing where we could look out over the waters, and one of our great steamships was approaching, perhaps the first evidence we should have of its approach would be its cloud, or its smoke; and as it drew nearer, we should see it clothed with a cloud. It was undoubtedly under this aspect that St. John saw it upon the Ægean sea.

Linen is an emblem of triumph and victory, hence, in the nineteenth of Revelation we read, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called

Faithful and True, and in righteousness ne doth judge and make war. His eyes were as a flame of fire, and upon his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies of heaven followed him upon white horses, clothed in fine LINEN, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

When our railroad engines are starting their heavy trains, they are often enveloped in their exhausting and escaping steam. Under this aspect it would appear in a vision as if it were clothed in linen, and it was undoubtedly under this aspect that the prophet Daniel saw it by the river Hiddekel.

Our tenth proposition is, that this mighty angel set one foot upon the sea and the other

upon the earth, and lifted up his hand to heaven and swear by Him that liveth for ever and ever, that time shall be no longer. And is it not a commonly accepted idea, and often expressed, that the steam-engine has annihilated time and space? Now when a thing is annihilated, what becomes of it? Why, it is no longer. The dictionary says that annihilate is to reduce to nothing, to destroy the specific form of a thing. Now that is just exactly what the steam-engine has done with time and space. It has destroyed the specific form of the thing and reduced it to nothing.

Without the steam-engine our ocean cables could not have been laid nor made; but with our telegraph wires under the sea and over the land, time between all the centers of population and trade is no longer, in the sense that it was, and it never will be any more. There will always be time just about the same as there is now. The Rev. John Wesley says himself that matter is eternal. He says that God did not make matter to destroy it. If matter is eternal, then motion is eternal; and if motion is eternal,

then time is eternal. Hence, we say "the countless ages of eternity."

Now we think it is abundantly evident that the steam-engine is the mighty angel symbolized in the book of Revelation. We think that it is quite clear that the steam-engine is fulfilling every requirement and every obligation of this angel, and that when the steam-engine has accomplished its mission there will be no other mission of any kind for any angel to perform, either upon the earth or upon the sea.

The steam-engine, as we now have it, answers and fulfills every description of the man that the prophet Daniel saw clothed in linen. It literally fulfills Ezekiel's vision of the four-wheeled cherubim that could not move its own wings, "and they four had one likeness, as if a wheel had been in the midst of a wheel." Now every steam-engineer that has studied his profession knows just what wheel the prophet means. When this mighty angel has accomplished his mission the earth will be subdued.

In the fourteenth chapter of Revelation, we read of another angel, but the characteristics of

these two angels are so much alike that they are undoubtedly the same angels, seen under different aspects. In the tenth chapter, it is seen in the position of standing upon the sea and upon the earth, as if about to enter upon some important mission; in the fourteenth chapter, it is seen flying in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth. It does not say that the angel preaches the gospel himself; it says having the everlasting gospel to preach. The angel himself seems to be a means or agency by which the gospel is to be conveyed. Where did this angel fly to? To every nation and kindred and tongue and people. He is now assuming universal empire, "saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters."

Now, this agrees exactly with the second Psalm, when it said: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my

Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

Now, it seems as if you could quote prophecy in connection with this mighty angel until there was not much prophecy left to quote. The wheels are in motion, the wheels that the prophet Ezekiel foresaw, where he says, "As for the wheels, it was cried unto them in my hearing, O wheel," or, O the revolving. The great iron wheels are going round and round day and night, upon the sea and upon the earth, and they will continue to go round until the long-looked-for time arrives, by prophet and poets foretold:

"See from all lands,
From the isles of the ocean
Praise to Jehovah
Ascending on high.

Fallen are the engines
Of war and commotion;
Shouts of salvation
Are rending the sky."

When the children of Israel were passing through the wilderness, the Lord went before them in a pillar of a cloud by day, and in a pillar of fire by night, so that they could go by day and night. Now, this pillar of cloud by day and pillar of fire by night is a perfect symbol of the intense activities that exist now in our own day. All our great statesmen are more interested in and more concerned about our manufacturing and commercial enterprises than about any thing else.

We must follow the pillar of cloud by day and the pillar of fire by night; our revolving wheels must be kept in motion day and night, or there will be wreck and ruin and disaster. Our schools and churches and other institutions of learning cannot be supported if the wheels stop; the vast and increasing populations of our great cities will languish and die, unless the wheels are kept in motion.

The further we follow this subject, the more profound it becomes; but for want of more time and attention, we here submit the reasoning that we have produced to the careful attention of our readers.

APPENDIX.

APPENDIX.

Since writing the foregoing pages, we have learned that Mr. Henry Gillman, United States Consul at Jerusalem, has reported to the Department of State that three American locomotives, made in Philadelphia and intended for the new railway from Jerusalem to Jaffa (Joppa), had arrived at Jaffa. Our consul says that it must be interesting to American citizens to know that the first locomotives ever used in this ancient land were made in the United States.

We shall now present two illustrations of the power of the steam-engine, and of its ability to accomplish the mission it is sent to perform—one from the sea and the other from the land.

One of the most eventful and interesting sea voyages upon record is Saint Paul's voyage to Rome. It is interesting because two of the voyagers were Saint Paul and Saint Luke, the two men who wrote probably half of the New

Testament. Most Bible readers know that to save himself from assassination by the Jews, Saint Paul made his appeal unto Cæsar, and preparations were then made by his friends for his great voyage to Rome, and several of his friends accompanied him on this perilous journey.

In giving us an account of this voyage, the writer says: "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

"And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, and the next day we touched at Sidon. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete,

over against Salmone, and, hardly passing it, came unto a place which is called the Fair Havens, nigh whereunto was the city of Lasea.

"Now when much time was spent and when sailing was now dangerous because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

"Nevertheless the centurion believed the master and owner of the ship more than those things which were spoken by Paul, and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice and there to winter, which is a haven of Crete, and lieth toward the southwest and northwest.

"And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught and could not bear up into the wind,

we let her drive. And running under a certain island, which is called Clauda, we had much work to come by the boat, which, when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship, and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away.

"But after long abstinence, Paul stood forth in the midst of them, and said: Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." And after exhorting them to be of good cheer, he told them that they must be cast upon a certain island. "But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded and found it twenty fathoms: and when they

had gone a little further, they ounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day.

"And when it was day they knew not the land, but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands. and hoised up the mainsail to the wind, and made toward the shore. And falling into a place where two seas met, they ran the ship aground and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

"And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape; but the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea and get to land: and the rest, some on boards, and some on broken pieces of the ship, and so it came to pass that

they all escaped to land; and when they were escaped, then they knew that the island was called Melita." Then the centurion had to stay three months at Melita (or Malta) before he could get another ship to venture out to sea to carry his prisoners on to Rome.

Saint Paul and his friends left Jerusalem for this journey in September and reached Rome some time the next summer. It took all of six months of peril and suffering and exposure to accomplish this journey.

If Saint Paul and his friends were at Jerusalem now and wanted to go to Rome, with the railroad from Jerusalem to Joppa in operation, our own government or any one of the great powers of Europe could send them a ship that would land them safe in Rome three days after they started from Jerusalem.

In the second Psalm it is said: "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

A beautiful illustration as to how this is being accomplished is given in connection with the opening of railroads in Russia.

The first railroad that was built in Russia was a small affair and was built as an experiment. It was built by American engineers. They had charge of building the road and starting the trains to running. All went along smoothly until the day appointed for opening the railroad had arrived. Our American engineers were at their posts when the hour arrived and ready to run the first train over the railroad.

There was no very unusual excitement in the town from where the train was to start for so great an occasion, but when they got out into the open country a very unusual sight met their wondering eyes. There was a multitude that they could not number. You would think that the whole hosts of Gog and Magog, of Mesheck and Tubal, were in sight. The fact was that the whole populace had gathered at that place to see their priests stop the train from going along the railroad. Our American engineers, fearing that some scheme was on foot to wreck the

train, slackened their speed and moved slowly until they came within a short distance of what appeared to be the centre of the excitement; then they brought the train to a standstill and some men went on to see if the track had been tampered with. But the track had not been touched; it was just as they had left it, and no one was standing on it.

But at the side of the track a great wooden cross had been set into the ground, and by the side of the cross there was a notice forbidding the train to pass, and along both sides of the track were long rows of men dressed in priestly robes, with books in their hands reading something. Of course our American engineers soon took in the whole situation; they saw what it all meant. They went back to their train and set their fire in order between the wheels, then the man's hand appeared upon the wings of the cherubim, and this mighty angel clothed itself with its cloud, and lifted up its voice above the voice of all that multitude, and with a majesty almost divine, it moved on past the multitude, and passed their priests, and past the notice,

and past the cross, and on to its destination. The rod of iron ruled and their priestly ignorance was dashed to pieces like a potter's vessel.

False or imaginary gods will get a poor show before the onward march of the steam-engine. It will yet subdue China and Africa, and it is clearly evident that this is the mighty agency by which man is to subdue the earth, and it is being done in such a way that when the work is accomplished no creed in religion nor profession in science or philosophy, no race or nation or generation, will be able to say, "We did it."

But all the praise and all the honor and all the glory will be to Him who worketh all things after the counsels of His own will. We will end our book with

A POEM BY OLIVER EVANS.

The world in primal darkness lay,
  In shades of gloomiest night,
Without a single glimmering ray
  To guide our steps aright.

Enveloped was the human mind
  In darkness drear and dread;
Man's noble powers were all confined,
  By no kind beacon led.

At length the star of science rose,
  This darkness to dispel,
Creation's mysteries to disclose,
  And nature's wonders tell.

Upon her balmy wings she bore
  The thoughts of man away,
And bade him boundless worlds explore,
  No more in darkness stay.

She bade him walk the ethereal blue,
  Where countless planets shine,
With knowledge pure his mind imbue—
  Knowledge almost divine.

Glad man obeyed; to him the key
  Of Knowledge then was given;
The elements obeyed his will
  And owned him child of heaven.

The lightning's glare that rends the sky
  When storms in anger meet,
Dread agent of destruction's power,
  Falls harmless at his feet.

He rides upon the briny deep,
  Where foaming billows rise;
O'er rocks and hills and billows steep,
  With will he swiftly flies.

And science shows His handiwork,
  Who made this world of ours,
And bids us reverence and adore
  The God of wondrous powers.

Science religion's handmaid is,
  The best boons to mortals given,
Expanding all man's noble powers,
  Then leading him to heaven.